

NAME: Takahashi, Aya DATE OF BIRTH: 4/5/1899 PLACE OF BIRTH: Okayama
Age: 72 Sex: F Marital Status: W Education: High School

PRE-WAR:
Date of arrival in U.S.: 6/1924 Age: 25 M.S. M Port of entry: San Fran.
Occupation/s: 1. Teacher 2. 3.
Place of residence: 1. San Francisco, Ca. 2. San Mateo, Ca. 3.
Religious affiliation: Christian Church
Community organizations/activities:

EVACUATION:

Name of assembly center:
Name of relocation center: Topaz, Utah
Dispensation of property: School classrooms/Church Names of bank/s:
Jobs held in camp: 1. Teaching Japanese 2.
Jobs held outside of camp:
Left camp to go to: San Mateo, California

POST-WAR:

Date returned to West Coast: September 1945
Address/es: 1. San Mateo, California 2.
3.
Religious affiliation: Christian Church
Activities: 1. 2. 3.
If deceased, date, place and age at time of death:

Name of interviewer: Heihachiro Takarabe Date: 2/19/73 Place: San Mateo, Ca.
Translator: Mamiko Nagel

NAME: MRS. AYA TAKAHASHI

Age: 72 years old

Birthdate: April, 1899

Place of Birth: Okayama

Came to the United States: 1924 (as a new bride)

Major Occupation: Teacher

Husband's Occupation: Gardener

Relocation Camp: Topaz

Interview Date: Feb. 19, 1973 in San Mateo, California.

Interviewer: Heihachiro Takarabe

Translated Date: December 1973

Translator: Mrs. Mariko Magee

NAME: MRS. AYA TAKAHASHI

Q. What part of Japan are you from?

A. I'm from Okayama.

Q. When were you born?

A. I was born on the fifth of April in 1899, in the thirty-second year of Meiji.

Q. Are you eighty-one now?

A. I'm seventy-two, and will be seventy-three this April.

Q. Was your father a Buddhist?

A. Yes, he was.

Q. Was he a diligent Buddhist?

A. No, he wasn't. He only went to a temple for funeral services.

Q. What do you remember about your days in Japan? How about your mother?

A. She was a great woman. She served my father very well. No matter how cold it was, she put on "kimono"¹ and "obi"² very neatly every morning. She made a bow to the east, and then to the west, where we had a Shinto altar. Being from a wealthy family, she developed interests in calligraphy, sewing and "samisen"³. She wrote letters on

¹A traditional Japanese garment worn by men and women with variations in design.

²A belt worn around the kimono.

³A three-stringed Japanese musical instrument.

A. rolled paper with brush and ink. She had her own servant during her childhood. My father ate separately from us; therefore, my mother served him meals in a separate room first, and then gave us meals in the kitchen. Observing children in this country playing with their fathers, I felt envious, for my father was extremely strict. We couldn't talk to him while standing. I had to sit down and talk politely.

Q. How far did you go in school?

A. Regular elementary school was extended to six years in our day. That was compulsory education. Higher elementary school lasted for two years after regular elementary school. Being the top student in the entire county, I skipped higher elementary school and was accepted by girl's school without any entrance examinations. I received an ink-stone case from the county as a prize. I wanted to go to a teacher's college after high school, but my father convinced me that women didn't need higher education. He didn't want me to become a salaried woman. Around that time, my mother became sick; therefore, I gave up my desire to become a teacher. Later on, I was asked by the head of an education board if I wanted to teach. I felt overjoyed and told him yes. Having taught one year at a school located a mile from my home, I transferred to my old school.

Q. How many brothers and sisters do you have?

A. I have two elder brothers, one elder sister and two younger sisters. My eldest brother and eldest sister went as far as high school; my father went bankrupt during their school days. My second brother went to Tokyo to study, but he died at the age of nineteen. He'd had a case of the flu, which was aggravated, and became meningitis. He had told me to come to Tokyo later, before he left home. I was extremely shocked to hear of his death. One of my younger sisters is dead. The other younger sister's daughter, Seiko Tanabe, won the fiftieth Akutagawa Prize. She publishes books and writes scenarios for television dramas, and has a good income all of the time.

Q. What do you remember about your school days?

A. I remember that once I was scolded very badly by a teacher. It was during a morals class in elementary school that a girl sitting next to me asked me if I could stick out my tongue and form lather on it. Being unyielding, I challenged her in spite of the fact that the teacher was teaching us about General Iemitsu Tokugawa. I was called by the teacher to the teacher's room and told that I would be dropped as "model student". Being a model student, I had my name put on the wall of the classroom. I was so worried that I went to school very early to see if my name card had been taken off or not. It was still there. During my girl's school days, I remember that I won several prizes. Though I wasn't very good at sewing, I sewed fast enough to win a speed sewing competition. I was neither a tomboy nor a boyfriend seeker.

Q. Was there such a thing as boyfriends and girlfriends even at that time?

A. Yes. I was often stopped by a junior high school boy when I was alone on the way to school. Sometimes, he put letters in my kimono sleeve. I was so scared that I usually went to school with my friends.

Q. Was any student in your class found to have a boyfriend?

A. Teachers were so strict about such things that none of us had boyfriends. There were some rumors going on in class, though.

Q. Do you remember anything about your teachers?

A. During my girl's school days, the principal and the science teacher fell in love with each other, and the science teacher left school.

Q. Did you have an especially strict teacher?

A. Yes. Our teacher of manners and etiquette was the strictest one. We had to have spotless "tabi"⁴ everyday. The two white lines on our "hakama"⁵ should be spotless, too. I pressed my hakama under my mattress every night. We had to wear white neckbands. The principal valued simplicity, and emphasized practice. He required us to wear a tight sleeved kimono and brown hakama. Our physical education teacher was good-hearted. Since I was the smallest in the class, the teacher had to lower the parallel bars every time my turn came. He teased me and said jokingly, "Why don't you grow up?" There were an odd number of students in the class. Whenever we had

⁴A pair of socks for kimono.

⁵A pant-skirt type outfit.

- A. the folk dancing class, I was without a partner so the teacher danced with me. He told me to grow up while we were dancing, too.
- Q. Do you remember your teaching days?
- A. Yes. Teaching was rather interesting. I had to present my study as a teacher once in a while, which was the hardest thing I had to do. I taught eighty sixth grade girls. A male teacher taught eighty sixth grade boys. He and I had meetings frequently and made advance teaching plans. One male teacher sitting next to me in the teachers' room was something. Whenever I was practicing the piano alone in my classroom, he came and said something peculiar. I always carried a needle with me and threatened him. I put a pile of books between his desk and mine. Then, he put his foot on mine under the desk.
- Q. Was he single?
- A. No. He was married.
- Q. What events had occurred in Japan before you left for the U.S.?
- A. The Manchurian Disturbance took place and young adult males in our village were drafted. After the Meiji Emperor and the Taisho Emperor died, we were in mourning for three months.
- Q. What motivated you to come here?
- A. I just came here with my husband.
- Q. What is your maiden name?

A. My maiden name is Miyake. Since Japanese immigration had been prohibited in 1924, Takahashi came back to Japan to find a bride. His father, who was a mayor, and my father were friends. His younger brother was my teacher in elementary school. Takahashi had also been a teacher until he came to the U.S.

Q. Was your husband much older than you?

A. He was twelve years older than I.

Q. How old were you when you married?

A. I was twenty-five.

Q. Had your husband been to the U.S. before you were married?

A. Yes. He came to the U.S. for the first time around 1910. By that time he had returned to Japan twice. It was his second homecoming at the time we married.

Q. Did he return to Japan to find a bride?

A. Yes.

Q. Was it in 1924?

A. Yes. We got to the U.S. during a memorial holiday. All the passengers on our boat went to Angel Island.

Q. How did you meet Mr. Takahashi?

A. A go-between arranged a meeting for us at my home. On that day, I came back home late after a PTA meeting, at which I had played the "koto".⁶ My father scolded me a lot for being late in getting home. Since I enjoyed teaching, I didn't want to marry at that time. Besides that, I didn't want to come to the U.S. where anti-Japanese movements were going on. Takahashi and I

⁶ A thirteen-stringed Japanese musical instrument.

A. talked until two a.m. on that day. I played a long piece on the koto, called "Pine Tree - Bamboo Tree - Plum Tree," for Takahashi. Having been sitting such a long time, Takahashi's feet had fallen asleep. Anyway, we were married on the twenty-fifth of April.

Q. When did you meet Mr. Takahashi?

A. It was in March.

Q. Wasn't it rather rare in those days for a girl to talk to her husband-to-be until late at night on their first meeting?

A. That's right. Takahashi was surprised at how open-minded I was. Because I was twenty-five, my father was anxious for me to be married. During our honeymoon in Kyoto, I felt happy to be married. We left home for Tokyo on the tenth of May. We saw the sights of Tokyo until the day of our departure. We left Japan in June and it took two weeks to get to the U.S. The last immigration boat was to sail right after us.

Q. What did you think of the U.S.?

A. When I was in Japan, I anticipated a new life without Japanese food or Japanese friends. I was scared of the anti-Japanese movements. I cried every day for a month after arriving in the U.S. Takahashi's boss, who was a florist, and his educated wife, were both very kind to me. The wife listened to me carefully and helped me a great deal. It was after our children were born

A. that I'd made up my mind that our children should live here.

Q. What kind of people were on board the boat?

A. Most of them were brides.

Q. Were they the brides of "picture-marriages"?

A. Some were the brides of "picture-marriages"; others were with their husbands. Since male passengers and female passengers were separated, I couldn't talk to or see Takahashi, except through letters delivered by a room service boy. Having received tips from Takahashi, the boy was kind to me. Every time I got sea sick, he took care of me. We stopped in Hawaii for a day, where we stayed at the home of a friend of Takahashi's. The friend was from the same village as Takahashi. I ate a lot of fruit there.

Q. Which boat did you take?

A. I took the "Siberia". Most of the passengers were newly married couples.

Q. Did you talk to other passengers?

A. Yes, I did. One of my roommates was on the way to the U.S. with her second husband. She had been divorced earlier and left her child to her mother. I happened to find out that her second husband was a gambler. I was afraid she wouldn't be too happy with her second husband, either. I met a girl from Okayama Prefecture. I'll bet you know her, for she's in Sacramento.

Q. What's her name?

- A. Her name is Mrs. Shizue Hitomi. Her husband, Mr. Yataro Hitomi was killed in an evacuation camp. I'm wondering what she is doing now.
- Q. Do you remember anything else relating to the days on the boat?
- A. No, nothing more.
- Q. Were the meals good on the boat?
- A. Being sea sick, I didn't eat anything, except for rice and dried plums. Sometimes I ate candy sent by Takahashi through the room service boy. Sometimes Takahashi and I went out to the deck, but I felt nauseated there.
- Q. What was Angel Island like?
- A. Though the food there wasn't very good, I just appreciated being on land. I remember that people were taking showers noisily until late at night.
- Q. Did you have a physical examination?
- A. We had our urine examined. That's all we had.
- Q. How many days did you stay there?
- A. I guess we stayed there for three or four days.
- Q. Was Mr. Takahashi there with you?
- A. He was released from Angel Island a little earlier.
- Q. Because he had been to the U.S. before?
- A. That's right. I was a little late in being released. Though Takahashi had a cleaner's job at Ogden in Utah, we stayed at my girlfriend's house in San Francisco for a month. This girlfriend was the one who influenced me to become a Christian.

Q. What was your first impression of the U.S.?

A. I was surprised to see the houses on steep hills in San Francisco. I felt agape to see men and women holding hands or kissing in public. One old couple hugged and kissed for a long time before the husband went to work. Moreover, I didn't like to see people eating while walking on the street. I was surprised to see fish and other things carried on cars. I had thought that cars were only for people to get in.

Q. Did you go to work as soon as you got here?

A. As I said, I stayed at my girlfriend - Mrs. Tani's - house for a month. Though her family wasn't very rich, they were warm and happy. Mrs. Tani was a Sunday School teacher, and Mr. Tani was a church officer. They took us to the beach or the park for picnics. I was so moved by them that I made up my mind to become a Christian. I wanted to establish a home just like theirs. Takahashi was employed by Mr. Kakimoto, a florist, in Dolta Park. We went to Dolta Park from San Francisco.

Q. You'd been a crying bride there, hadn't you?

A. Yes, I had. I was all right at Mr. and Mrs. Tani's house, but ... I had felt bored with life in the U.S. until our children were born.

Q. Did you have a midwife?

A. Yes. Mrs. Takahashi was the one. Mrs. Takahashi was the midwife for my daughter, Willie, and Earnie. I was fond of her, because she spoke Japanese.

Q. How did you feel toward white people?

A. I was afraid of them, because I couldn't understand or speak English. I hid myself when white people rang our door bell.

Q. How long were you afraid to talk to white people?

A. Well, I should say that I had been afraid of them until our children reached schoolage.

Q. Does Mrs. Takahashi speak English?

A. Yes, she does. She speaks and writes English. She even writes letters in English for other Japanese people.

Q. Have you been treated harshly by white people?

A. When I got here, I felt that white people were kind. Having worked for Mr. Kakimoto's florist's shop for five years, my husband became a gardener in San Mateo. His employer was a white man, and he was very kind to us. Recently, one black man threw a rock at me when we were in Mt. Diablo.

Q. Have you had any sad experiences since you got to the U.S.?

A. Yes, I've had many. The deaths of one of my children and Mr. Takahashi were the saddest experiences of all.

Q. What was your happiest experience in the U.S.?

A. When Albert graduated from Boulder University in Denver, all of our family went there and traveled around for ten days.

Q. When was it?

A. It was in the 1950's. I was also very happy when I received an award from the emperor. It was the parents of my school children who'd recommended me for the award. I wished Takahashi had been alive to share my happiness at that time.

Q. When did you start teaching Japanese?

A. In 1937. I had taught for five years in Belmont before I was sent to a camp in Topaz. I decided to teach Japanese to the children in the camp, because I hated to see them hanging around doing nothing. The FBI didn't give me a permit in the beginning. I finally got a permit on the condition that I wouldn't teach the Japanese spirit but the language itself. I taught two hundred children with an assistant.

Q. What did you feel when you heard of the attack on Pearl Harbor?

A. I was just scared, because the FBI arrested a lot of teachers. I burned a Japanese flag, a picture of the emperor, and the Imperial rescript on education, at school.

Q. What was Mr. Takahashi's occupation then?

A. He was a gardener.

Q. Wasn't he in danger of being arrested?

A. No, he wasn't.

Q. Which assembly center did you go to?

A. We went to ... from May to September, and then transferred to a camp in Topaz.

- Q. What was the housing at the assembly center like?
- A. Since our family was large, we were put in the barracks. Others were put in stables. Grass grew in through the cracks of the floor when we were in the barracks. In Topaz, we were given two rooms.
- Q. What kind of things happened at the assembly center?
- A. In a word -- the life there was fun.
- Q. Because there were many people together?
- A. That's right. We didn't have too many quarrels among the people on our block. Takahashi's sickness was the only worry I had there. He had been an assistant cook in the assembly center.
- Q. He vomitted blood, didn't he?
- A. Yes, he did. Being sent to the assembly center in May, Willie couldn't attend his high school graduation. Because Willie was working as a doctor's helper at the center, the doctor was kind to Takahashi.
- Q. What did you do with your things?
- A. We and other Japanese people in our community stored things in the classrooms at school. We stored a few important things at one white man's place -- an icebox, for instance. But everything had been stolen by the time we came back. Only a piano was left.
- Q. When did you go to Topaz?
- A. We went there in September of 1942, and came back to San Mateo in September of 1945. Earnie and Willie had returned to California before we did because of their education.

Q. How about the problem of loyalty?

A. Yes, we had it in Topaz. There was a group of people who pledged loyalty to Japan. Those people were sent somewhere else. We pledged loyalty to the U.S. It was for that reason that we had stayed in the U.S. Some of the pro-Japan people went back to Japan. Others didn't.

Q. Pro-Japan people made fun of you, didn't they?

A. Yes, they did. Some were even killed. Mr. Hitomi was killed in some other camp.

Q. How about the problem of the draft?

A. Our children weren't old enough to be drafted; therefore, we didn't face the problem directly. Parents with sons who were old enough to be drafted must have struggled with this problem. I, myself, felt uneasy about being against Japan.

Q. What else worried you?

A. I worried about my children's education, for there were neither good school facilities nor good teachers in the camp. When it came to food, I felt that it was good enough. However, my teenage sons asked me to fix whole corn and an extra large slice of steak after getting out of the camp.

Q. Was Mr. Takahashi all right at that time?

A. Yes, he was. He had been working at a mess hall. Being inexperienced with his work, he couldn't endure working in a roasting hot kitchen during the summer season. One of his friends got a bottle of whisky outside the camp,

A. and kept persuading Takahashi to drink it. Takahashi had been refusing it for a long time, but he finally had a sip of whisky. It wasn't good for Takahashi weakened body. He got a stomach ulcer and vomitted a lot of blood. He vomitted even more blood after he had been carried to a hospital. A doctor told me that Takahashi's life would be in danger if he vomitted any more blood at all and that Takahashi's body was too worn down for an operation. The doctor gave him a blood transfusion. A number of people offered their blood. I and our children prayed for Takahashi's recovery. We were so worried that we couldn't sleep at night. Luckily, he came through the worst of his condition and came back to the barracks at camp. Two of our children left the camp first, and the rest of us followed them in September. We had lived in a tenement house for three years before we bought a house.

Q. When did you buy the house?

A. It was in 1948.

Q. Didn't you experience any discrimination when you tried to buy a house?

A. No. There were a lot of wrecked houses for sale at that time. But we weren't interested in them. We bought a new house in 1948.

Q. Did your husband resume his gardening?

A. Yes, he did. He had been active in several organizations, such as the Gardener's Union and an association called the

- A. "Jikei-kai". The "Jikei-kai" was a sort of religious organization, which helped people in need. After returning from the camp, he was too old to participate in so many organizations; therefore, he was active only in the church.
- Q. When did you become Christians?
- A. Takahashi had been baptized at the "Shinko" Church around 1910 before I came to the U.S. I and our first baby was baptized by Reverend Hata at a church in San Francisco. It was right after the baby was born. Takahashi had been a member of the Reformed Church for a year before he joined the Union Church, to which I belonged. He was active in our church as a church official.
- Q. What is your hobby?
- A. I like playing the "koto". Flower arrangement and tea ceremony are my hobbies, too. I don't have enough time to read books, for I have to write articles for the Nichi Bei Times and prepare for my teaching.
- Q. What time do your classes begin?
- A. I teach four classes on Wednesdays from three-thirty to six-ten, and three classes on Thursdays. Each week day class is for forty minutes. We teach from eight a.m. to two p.m. on Saturdays. Each class lasts for an hour on Saturdays. After returning here from the camp, I didn't teach for a couple of years. It was in 1950 that I resumed teaching Japanese. Mrs. Kawase made efforts in opening a Japanese language school. I hesitated to teach

- A. the Sansei and the Yonsei, because I was required to speak English to them. However, I started to learn English by conversing with my students. It was a great honor for me to receive an award for my teaching the year before last. I'm thinking that I should retire at the age of seventy-five or so.
- Q. How did you feel when you came back from the camp?
- A. Not having a place to live, Takahashi and I stayed with our friend's family. They were very kind white people. They gave us bacon, sugar and other things which we couldn't have obtained, otherwise.
- Q. Did you feel irritated about being kept in a camp while you were there?
- A. Though I knew it was because of the war, I couldn't help feeling frustrated about it. On the other hand, I could see that our life would be worse outside the camp.
- Q. What were religious activities in the camp like?
- A. The church service was very good every Sunday.
- Q. Who were the ministers?
- A. Reverend Tanaka, Reverend Kawamori and Reverend Terada were our ministers. All of them have passed away. Reverend Ito and Reverend Omi were there, too. We often had prayer meetings early in the morning. We had big celebrations for Easter and Christmas. Besides that, we had a religious journal in the camp. I wrote articles for it.

Q. Do you compose "waka"⁷ and poems?

A. Yes. I compose "waka" in my own way. I composed them on my children's and Takahashi's deaths.

Q. Which children died?

A. Our two of biggest children died.

Q. When did Mr. Takahashi die?

A. He died in 1966.

Q. It was recently, wasn't it?

A. Yes, it was. Since he had been too weak to work regularly, I had to work to support our family. I worked in the morning, in addition to my teaching job in the afternoon. When I received an award two years ago, the committee took notice of my busy life. Even Takahashi had been amazed that such a tiny woman as I could handle the workload I had.

Q. How many children are there at your school?

A. About one hundred and thirty to one hundred and forty children, and three teachers. It's easier than ever for me. Most of the children are Sansei.

Q. What, do you think, was meaningful in the camp?

A. One thing I appreciated there was that you could develop your interests - such as calligraphy, flower arrangement, koto, Japanese dance, and so on. There were good teachers there. My memories of the camp are very positive. The people on block 22 were all cheerful and kind.

⁷A thirty-one syllable Japanese poem.

- Q. Did white people's churches help you in any way?
- A. Yes. They kept our things during the time we were interned. The adults stayed in a church building of the Congregational Church, and the children attended a Sunday School there. Those church people were very kind. Whenever we needed something, they offered to get it for us.
- Q. Then, your feelings toward whites before and after the war are positive, aren't they?
- A. That's right. When we returned from the camp, white people were kind enough to offer us jobs. If you wanted to work, you wouldn't have any problem in getting a job at that time.
- Q. Who took care of your children while you were working?
- A. All of our children were of schoolage. I came back home before they did.
- Q. Mr. Takahashi bought a house in 1948, didn't he?
- A. Yes.
- Q. Had you come back to California by then?
- A. Yes, I had. I'd left the camp in 1945.
- Q. Mr. Takahashi stayed with a white family, didn't he?
- A. Yes. That was because the house we were supposed to buy was still occupied by another family. By the time I came back, the house was available for us.
- Q. Was the house ruined?
- A. No, it wasn't. The family was a Christian family. We'd known them for quite a while. Though the house wasn't luxurious, we appreciated having our own place to live in.

- A. We invited Reverend Ozaki for dinner and held parties once in a while in that house.
- Q. How much did you pay for the house?
- A. I was anxious to buy a house, for ... was going to marry soon. Takahashi didn't take any initiative in saving money; therefore, I worked and saved five thousand dollars. We payed three thousand dollars for the down payment. The whole price was thirteen thousand dollars. You could buy a large house for fifteen thousand dollars. When we sold the house, we couldn't get much, because there were many blacks in that community. Houses around here cost thirty-five thousand dollars and up. My house could have cost forty thousand if it had had one more bedroom. Though I wanted to have a family room, I couldn't afford it.
- Q. What was your educational policy for your children?
- A. I wanted them to develop their own special interests and abilities. Willie should have become a minister, which is my only regret.
- Q. Did you place high value on education?
- A. Yes. Takahashi and I did value education. Willie and Earnie worked as houseboys for white families while they were in college. The family Willie worked for was a doctor's family, and Earnie's was a banker's family. They still keep contact with these families. Willie's family celebrated his graduation at their home. White people as a whole were really nice to us. My youngest

A. son, Albert, spent the most money, because he attended a college which was out of state. His brothers helped him through college, too. He was drafted after college and was stationed in Italy. He asked me to send money while he was in Italy. I found out later that he needed money for sightseeing and developing pictures.

Q. Thinking back on the past, what was the hardest experience you had?

A. The death of our child in 1930's was the hardest experience. After the other children had grown up, I started to feel relaxed. Willie and Earnie worked at florist's shops in Belmont and earned their pocket money.

Q. What would you like to say to the Sansei?

A. I'd like them to keep their ancestral country in their hearts. Though they are Americans, they should love Japan as well as they love the U.S. Moreover, I'd like them to have faith in Christ and include the church in their lives. I hope that my descendents won't despoil the honor I have received.

Q. Through teaching, what difference did you notice between the Nisei and the Sansei?

A. The Nisei is closer to the Issei than the Sansei is. When it comes to the Sansei, they are all American. They aren't anxious to speak Japanese in the first place. I teach them manners as well as language.

Q. What is the motto of your school?

- A. I teach them courtesy. I tell them to greet in the morning, at night, before meals, after meals, before going out, after coming back home, and so on.
- Q. What, do you think, is lacking among the Sansei these days?
- A. It depends on the family, but I daresay they're lacking in good manners. They don't say "thank you" as much as they should. Because of material prosperity, they're not careful with material things. I've found out that most of them are saving their pocket money. Some working mothers let their children bring sweets to class. I guess those mothers neglected their children. Children were worst right after the war. Having lived in a camp without proper discipline, children were as wild and ill-mannered as they could be.
- Q. What do you take notice of among children these days?
- A. Their clothing is one of my marking points. Boys have long hair, and girls wear boyish style pants with the belts down around their hips. Most of them look saucy on the surface, but they're polite when they speak to me. Some of them have even offered me a ride in Japanese. High school boys and girls pay attention to one another in class. They haven't caused any problem so far, though. I'd say that children today as a whole are obdient. After I became a Christian, I felt peace in my heart. Being taught to forgive others, I can control myself better.

A. I appreciate having been given my faith. Without my faith, I couldn't have gotten through my hardships.

Q. The Nisei don't have as much hardship as the Issei had. Do you still think it important for the Nisei to have the Christian faith?

A. Yes, I do. I believe that faith is our radar. Even my children are too busy to pray before breakfast, though -- which isn't good. Faith is our breath. We can't survive without it.

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